The Godly Mans Gain,
AND THE
Wicked Mans Woe;
OR,

Good News from Heaven for the Righteous.

Plainly shewing the wonderful manifestation of the love of God to their Souls, their blessed and happy condition both in this life, and that which is to come.

Likewise, the dreadful condition of the wicked, their dangers by reason of sin, because the wrath of God is revealed from Heaven against the workers of iniquity.

Lastly, some seasonable warnings, and perswasions, for poor sinners to prepare for Judgement, that they may be able to stand in the evil day, and avoid those visible tokens of Gods fury, and their eternal ruine in flames of Fire, prepared for the wicked, who delight to make void the Law of God.

By MATTHEW KILLIRAY.

Psal. 9. 6 7. *Upon the wicked he shall rain snares, Fire and Brimstone, and an horrible tempest, this shall be the portion of their cup.*

For the righteous Lord, loveth righteousness, his countenance doth behold the upright.

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Isaiah 3. 10, 11.

Say ye to the Righteous, that it shall be well with them, for they shall eat the fruit of their doings.

Woe unto the wicked, it shall be ill with him for the Reward of his hands shall be given him.

These words are the words of the Prophet Isaiah, unto rebellious Judah and Jerusalem; having shewed them in the former verses, the trouble and confusion which comes by sin; it is the cause of the loss of Temporal and Spirituall Enjoyments, thence ariseth disobedience to Parents, as you may read in the 5. and 6. verses; he comes in these two verses read to you; to shew that though it be a day of publique Calamity, when the shews of mens countenances do witness against them, and shews their sin as Sodom, yet

them

then is there good news from heaven for the righteous soul, here is glad tydings of peace and safety for him, It shall be well with him: here is all good things comprehended in this word, Well: it shall go well with him here, well with him hereafter: this shall be his comfort, this his joy: He shall eat the fruit of his doings, and be satisfied. But what shall become of ỳ wicked? shall it be so with them? read the next verse, behold their doom, and avoid it if possible: Woe to the wicked, it shall be ill with him, for the reward of his hands shall be given him. Better for him he had never bin born, for eternal misery is his portion, he hath done ill, and the fruits of his evil deeds shall he receive: not a word of mercy to him, not a word of comfort for him he hath had his good things in this life: and the Children of God their evil things: but now they are comforted, and he is tormented, they have the good spirit, the holy Ghost to comfort them, but the wicked man the evil spirit to torment him: in a word all the woes and denunciations of wrath shall be executed against him, which are written in the Book of God.

The observation that I would note from these words, is this,

Doct. That in the midst of misery, the Lord Jesus Christ hath bowels of mercy for the Righteous person; but in the day of account, he will have nothing but dregs of fury for the wicked, who study to make void his Law.

Here is good news for you, who have fought the good fight of faith, who have contended earnestly for the cause of Christ: a Crown of glory is prepared for them, which shall never fade away: There is mercy for them in the midst of misery; joy for them in ꝑ midst of sorrow; the smiles of Gods countenance shall chear up their hearts: though they may have sorrow for a season, yet joy cometh in ꝑ morning; the swæt and gracious carriage of ꝑ Lord Jesus Christ shall even ravish their souls. That this is so, That in the midst of misery, the Lord Jesus Christ hath bowels of mercy, see Heb. 13.5. Be content with such things as you have, for he hath said: I will never leave thee nor forsake thee; As if ꝑ Lord should say to any poor soul in misery, that is ready to dispond or despair, under the burthen of his afflictions; bear my hand patiently, be content with such as you have, whether it be affliction tribulation, or persecution in this world, I have prepared a better Kingdom for you; Ile never leave you in six troubles, or in seven:

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I'le guide you by my Counsel, and afterward receive you into Glory, *Psal.* 138. 3. In the day when I cryed thou answeredst me, and strengthenedst me with strength in my soul. Though the world frown upon them yet there is a secret support, there is an everlasting arm that bears them up; his sweet & gracious carriage to the Church declares that they are the beloved of his soul, they are his Darlings, &c. Cant. 4. 8, 11. Come with me from *Lebanon* (my Spouse) from *Lebanon*, &c. thou hast ravished my heart, my Sister, my Spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck, how fair is thy love my Sister, my Spouse, how much better is thy love than Wine, and the smell of thine Ointments then all spices? And thus the Lord Jesus goes along, shewing forth his love in most excellent terms, to make the soul more enamoured of him.

But now to shew you why it is so, or how it comes to pass that the Lord is so full of bowels of mercy towards the Righteous, I shall give a few Reasons for it.

1. Because they are those whom he hath ransomed, whom he hath bought at a dear rate, even the price of his own blood. These are the persons, (the Righteous I mean) for whom he was reviled, despised, was in bitter

Agonies, and suffered a cruel death upon the Cross: And think you will he leave these in misery, and not remember he is a God of mercy? will not he stay these with flaggons, & comfort them with Apples, when they are sick of love? The blood of the Lord Jesus Christ was not shed in vain, but he dyed, that his might live, he went through sorrows, that his might have joy, he was Crowned with Thorns, that his might be Crowned with glory. They are those whom he hath called out of darkness into this marvellous light; for these he hath procured a salvation, & an everlasting rest: They shall not be led Captive at the Devils will, because they are redeemed by the blood of the Lamb. Therefore, shall it go well with them.

2. Because they are those whom he hath chosen, & those whom the Father hath given him: Therefore hath the Lord bowels of mercy for them. As he hath accomplished his part on the Cross for them, so will he accomplish his part in heaven for them; John 6.36. Of all that the Father hath given him, he will lose nothing. They are the fruit of his death and resurrection; to these he will be a Father in time of trouble: when ỳ world cast them off, he will receive them into his protection, he will open his everlasting arms, & receive them

them into his imbraces. Christ will not lose his interest, he will not lose those whom he hath chosen, and whom the Father hath given him; but the light of his countenance shall shine upon them, and he will compass them about with mercy, all the dayes of their lives.

3. Why hath God bowels of mercy for the Righteous? because God hath peculiarly promised to these, and none but these, that he will be a Father to them, and they shall be his Children.

Now beloved, hath not a Father yerning bowels of affection towards his Child? doth not he love his own, & cherish his own more affectionately then he doth others? if he see them wronged, doth not he right them? even so the Lord Jesus Christ as a Father, is very pitiful & very loving, & affectionate towards his Children: Oh how his spirit is grieved to see his grieved, when his Children are molested, & despised it pierceth into his soul, and presently he is ready to deliver them, he will never leave his comfortless, but he will come unto them, he will be with them in joy and sorrow, in prosperity and adversity, in life & death, and at last will lead them into his heavenly habitation, that they may partake of the glory promised, and receive the reward of their Righteousnes, even the salvation of

their precious souls: thus have you heard why ỳ Lord Jesus Christ hath yerning bowels of mercy towards the Righteous. Indeed many more might be given, but these I think are enough to satisfie any reasonable soul, and now let me proceed to make a little improvement of it by way of use.

1. Use of Exhortation; Let it be to exhort you who are Righteous in the sight of God, you to whom Jesus Christ hath bowels of mercy, to be continually lifting up Prayers and Praises with your whole heart and soul unto the Lord, who hath translated you out of darkness into his marvellous light, & out of the Kingdom of Satan unto God, ỳ he should take pity of you, when you were in your blood when the Priest & the Levites pass'd by, that Christ the good Samaritan should look on you, & heal you. Oh admire this goodness of God! & be not slothful, but be fervent in spirit, serving the Lord ỳ hath had such compassion on you, that hath washed your souls in his own blood, that hath purg'd your consciences from dead works: what, will not you serve ỳ Lord with fear and trembling? you to whom the Lord hath revealed himself in love and mercy; Oh be exhorted in the fear of God, to live answerable to those enjoyments you enjoy; and are like to be partakers of.

2. Use

2. Use of comfort and consolation to your dejected souls, who go mourning all the day long, here is good news for you converted sinners, you who have felt the misery under the burden of sin, and do believe and endeavour to avoid the power of Satan and the Wrath of God, and do believe what Christ hath done for your restauration and salvation, and have thankfully accepted of him as your only Saviour & Lord, on the terms that he is offered in the Gospel, as ens ℔ calls, justifies sanctifies, and brings at last to everlasting Glory. Hold up your heads your souls, and open the everlasting gates of your souls, that ℔ King of glory may come in in triumph: hitherto you have clouded the bright rayes of his glory, now open your eyes and your souls, ℔ you may behold it: learn to say with David, Why art thou cast down, O my soul? why art thou disquieted within me? hope thou in God, who will yet be the light of my countenance, and my God: Hold up your heads you have cause to rejoyce. O ye Saints & Servants of the most high God, you need not fear what man can do unto you, it shall be well with you, you shall have joy, when others shall have sorrow, you shall have peace when others shall have trouble; you shall enjoy eternal life, when others shall have eternal death & damnation:

So let me leave you in ꝑ bosome of your Father, sucking from ꝑ breasts of his consolation: and let me speak a little to the wicked, to those who will not have the Lord of life to reign over them. Something I shall speak, to shew them their danger and desperate condition; and something by way of perswasion, to perswade them to come into the Lord Jesus Christ, that they might not be the objects of his fury at the great day. And when I begin to speak of these things: I confess it seems terrible to me, and makes me almost afraid, people will run out of their wits, when they hear it, but a little experience shewing us ꝑ many are like a Dog, bred in a forge or Furnace, ꝑ being used to it, can sleep, though the hammers are beating, & the fire & hot Irons flaming about him; when another that had never seen it, would be amazed at ꝑ sight: So thus they who have 10 or 20 years heard talk of the danger of enduring the wrath of God at the day of Judgment, but see it not, nor feel any hurt, they think it is but talk, and make nothing of it, and thus they thank God for his patience; Because his Sentence is not executed speedily, therefore they set themselves to do evil, Eccles. 8. 11. This consideration moved me, & awakened my soul, that I might unburden my conscience before you, & speak

peak the truth in God, and lie not. And, Oh hat I could teach your hearts; Oh that who- oever reads this little Book, might fear and remble, and that seeing his danger, he may ndeavor to avoid those unquenchable flames the fury of Gods Wrath, See 2 Cor. 5. 0, 11. and tremble when you read it; For e must all appear at the Judgement seat of hrist, that every one may receive the things one in his body, according to that he hath one, good or bad. Knowing therefore the rrours of the Lord, we perswade men: 'Tis you I am to speak, who have done ill; Woe you, for the reward of your works shall be iven you, and what is that? Nothing but ell & horror, nothing but the fury of Gods rath, a sad sentence shall be passed on you, hall make your hearts to tremble then, hough you will not tremble now.

2. Let us enquire wherein this horror consists, that is, first in the sentence of condemnation it self, which expresseth the misery hey are judged to.

1. They are cursed, and that denounceth a people destinated & adjudged to utter unappiness, & to all kind of miseries without emedy: and their cursedness is described in he next Words: Depart from me into everlasting fire, prepared for the Devil and his Angels;

Angels; from whom must they depart? from that God that made them in his Image, from the Redeemer that bought them with the price of his blood, & offer's to save them fr[om] for all their unworthiness; & many time[s] intreated them to accept his offer, that the[ir] souls might live; from the Holy Ghost t[he] Sanctifier, & Comforter of the faithful, wh[o] strove with their hearts, till they quenche[d] and expelled him: Oh sad departing! wh[o] would not then chuse to depart from all th[e] friends he had in the world, or from any thi[ng] imaginable: from his life from himself, [if] it were possible, then from Christ. Depar[t] from what? from the presence of the Judg[e] from all future hopes of salvation for ever from all possibility of ever being saved, a[nd] living in the joyful inheritance of the Righ[t]eous. And then consider:

2. Whether must they depart? 1. Int[o] fire. 2. Into ỳ fire which is prepared for [the] devil & his Angels. 3. Into a everlasting fire not into purifying, but into a tormenting fir[e] and thither wilt thou go without remedy: n[o] Christ now to intercede for thee: in vain no[w] to repent, & wish yõ had not slighted your sa[l]vation, or sold it for a little pleasũs for ỳ fla[sh] it will be then in vain to cry, Lord open to u[s] Oh spare us! O pity us! Oh do not cast u[s] int[o]

into those hideous flames! Oh do not turn us among devils, do not condemn thy Redeemed ones! but all shall be in vain, you cry & call now late, the gates of Heaven are shut against you, you have sinned, therefore you shall suffer; the coals of his fury shall always be burning of you, but you shall never be burnt; consider- ing the company you shall have, none but tor- menting devils; this will aggravate your misery: & the time it shall endure, not a year or ten, or a hundred years, but for ever: you shall be always consuming, but never consu- med; as the blessedness & joy of the godly is perpetual, so shall also the torments of the wicked. Oh poor sinner! if readest or hearest these lines, I beseech thee in compassion to thy soul, consider how fearful the case of a man will be, that is newly damned to the everlast- ing fire, and is haled to the execution without remedy. The time was, when repentance might have done thee good, but then all thy re- pentings will be in vain: now while thy day of visitation lasteth, hadst thou but a heart to cry & call for mercy in faith & fervency, thou mightest be heard, but then praying & crying will do thee no good; shouldst thou roar out in the extremity of thy horror and amazement, I beseech the Lord Jesus but to forgive thee one sin, or to send thee on earth once more,

or

or try thée once again in the flesh, whether thou would love him, and lead a godly life, would be all in vain: shouldst thou beséech him by all the mercifulness of his nature, by all his sufferings & bloody death, by all ȝ merciful promises of ȝ Gospel, it would be all vain: nay, shouldst thou but beg for one day reprieve, or stay one hour before thou were cast into those flames, it would not be heard. How earnestly did Dives beg of Abraham, for one drop of Water to cool his Tongue? because he was tormented in ȝ flames; & why was he the better? he was bid Remember the good things he had in this life, and ȝ remembrance would torment him more. Christ will not be intreated by the ungodly, but he will soon stop thy mouth, or leave thée speechless. And say, Remember man, ȝ I did once send thée a message of peace, and thou wouldst not hear it: I did once stoop to beseech thée to return, and thou wouldst not hear: I besought thée by ȝ tender mercies of God: I besought thée by all the love that I had shewed thée in my holy life, my cursed death, by the riches of my grace, by the offers of my glory, & I could not get thée to forsake the World, to deny the flesh, to leave one beloved sin; for all this, I waited on thée many a day, and year, that thou wouldst not consider and return and live, and

now 'tis too late, my sentence is past, & cannot be recalled, away from me get thee hence, thou worker of iniquity, Mat. 7. 22, 23. Ah! beloved friends, what a case is then the poor desperate sinner left in? how can you ꝑ read or hear, once think without trembling, of the condition that such forlorn wretches will be in, when they look about them, and see God that hath forsaken them, because they forsook him first; and when they look about them, and see the Saints on ꝑ one hand, whom they despised, now sentenced unto glory, & the wicked on the other hand, whom they accompanied and imitated, now judged with them to everlasting misery: When they look below them, and see the flames that they must abide in, even for evermore, and when ꝑ Devil begins to hale them to ꝑ execution: Oh poor souls! now what would they give for a Christ, for a promise, for a time of repentance, for a sermon of mercy, which once they slept under, or made no account of: How is the case altred now with them? Who would think ꝑ these are the same men, ꝑ made light of all this on earth; that so stoutly scorned the reproofs of ꝑ Lord, that would be worldly, and fleshly, & drunk, and proud; let Preachers say what they would, and perhaps hated them that did give them warning: now they are of another

mind,

mind, but all too late: now would they draw back, and lay hold of any thing, rather then be dragged away into those flames: but there is no resisting: Satans temptations might have bæn resisted, but his executions cannot: Gods judgments might have bæn prevented by faith & prayer, & a holy life, but they cannot be resisted when they are not prevented: glad would the miserable sinner be, if that he might but turn to nothing, or ẏ he might be any thing rather then a reasonable creature: but their wishes are all in vain, there is but one time, and one way for a sinners deliverance: if he fail in ẏ one, he perisheth for ever, all ẏ world cannot help him after that, 2 Cor. 6. 26. I have heard thée in a time accepted, and in a day of salvation: behold, now is the day of salvation, Rev. 3. 20. Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him and he with me, but for the time to come hereafter, hear what ẏ Lord saith, Prov 1. 24. 25 26. Because I have called and you refused, I have stretched out my hand, and no man regarded, but they have set at nought my counsel & would none of my reproof, I will also mock at your calamity, I will laugh when your fear cometh, when your fear cometh as desolation, and your destruction as a whirlwind,

when

when distress and anguish cometh upon them: then shall they call upon me, but I will not answer, they shall seek me early, but shall not find me, for that they hated knowledge, and did not chuse the fear of the Lord. They would none of my counsels, they despised all my reproofs, therefore shall they eat of the fruit of their own way, and be filled with their own devices, for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them; but whoso hearkeneth to me, shall dwell safely, and shall be quiet for fear of evil. This God himself hath plainly told you, and Oh! that you would consider of it in time; will you thus wilfully sin, and think to escape the wrath of God? nay, let me tell you, except you likewise repent, ye shall all likewise perish; all the world shall not, cannot save you, no Act of Indemnity shall be passed upon you, you have sinned, & you shall suffer, and Gods Name shall be justified by it, and Oh; that your Consciences would be awakened by a serious apprehension of the deadly torments, and smoaking flames, that shall certainly one day seize upon your body, & by the fear of it might move your hearts into a relenting and repenting frame, & your souls might be affected with ye wayes & truths of God, which are both pleasant and peaceable, and in them you shall find eternal life.

And now I have in brief shown you the danger of resisting the Lord Jesus Christ, suffer me to perswade you, & Oh ỳ you would be perswaded before the woes and denunciations of Gods Wrath be pronounced against you! Oh that you would believe ỳ one day you shall receive ỳ fruit of your doings: will you suffer your souls to sink in the last day, for want of care, & self-preservation? Oh that I could perswade you by the tender mercies of God, by that precious Blood of the Immaculate Lamb of God, to awake presently, and resolve to lose no more time, but set upon the work. Oh that there were such a heart in you as you were truly willing to follow the gracious guidance of the Lord, and to use those sweet and reasonable means which he hath prescribed in his word, that you may be ready for the day of the Lord, for you will not be able to make any shift to keep your souls from continual terrors, as long as you remain in a Carnal and unregenerate condition; let the sudden approach of death & judgment, continually move you, and the terrible apprehensions of the falling into those furious flames prepared for the wicked, rouse up your sleepy souls from sin and security. How do you think to escape at the last day, you that never once trembled at the thoughts of that great day:

Let

let me perſwade you to confirm your thoughts in the belief of this, that you ſhall ſuddenly appear at the Bar of Gods Juſtice, and there ſhall be brought to anſwer for thy deeds done in the fleſh, whether good or evil, what then wilt thou be able to ſay before ſo great God? then it will be too late to ſay; Lord be merciful to me a Sinner, then ſhall you wiſh too late, that you had done the good, and the acceptable will of God; & that you had left the Creature and ſerved the Creator. Then ſhall you be ready to cry out: Woe is me, how ſhall I be able to bear this dreadful & heavy burthen of the Wrath of God: Oh how ſhall I live among thoſe ſcorching & never dying flames? How ſhall I be able to endure thoſe fearful ſhrikes, and ſad complaints of thoſe damned ſouls? and then beholding the ſweet Harmony that is among the glorified Saints, their continual bleſſedneſs ſhall more amaze thee; then wilt thou wiſh thou wert received into their ſweet ſociety: Then wilt thou be ready to ſay, Lord receive me into thy Kingdom. But alas thou haſt thy good things in this life, therefore nothing but wrath and curſe is thy portion, this will be thy condition unleſs thou in time conſider, and are fully prepared for the coming of the Bride. I would lay down a few helps and directions, to pow ſeduced and deluded

ded souls that seeing their danger, they might also look out for a recovery.

1. Direction. Labour to get your selves established in this belief, that the judgement of the great day is at hand, and that you must answer for all your deeds done in the flesh: Friends shut not your eyes against the light. If you do not believe such a day is at hand, you will never prepare for it, it is the Word of the God of truth; certainly you dare not give him the lye; John 5. 28, 29. The hour is coming, in which, all that are in their Graves shall hear his voice and shall come forth; they that have done good, to the Resurrection of life, and they that have done evil, to the Resurrection of damnation. *Heb.* 9. 27. It is appointed to all men once to die, and after death to Judgement. Nothing more true then this, and dare you live without the faith of this?

2. Direction. Make it the business of your lives to be ready for that day. All other businesses should depend upon this, what else have you to do, but to provide for eternity, & to use the means prescribed in Gods Word. Remember when you awake every morning, you are nearer to eternity, and that the day of your account is at hand, and when you go to bed, examine your hearts, what you have done in preparation for the last day. are you ready for

judge-

judgement, or are you not? Consider a while with your Souls? doth not the Scripture say: Except a man be born again, he cannot enter into the Kingdom of God, *John* 3. 3. And this is the condemnation, that light is come into the world, and men love darkness rather then light, because their deeds are evil. See the case of the unprepared soul, at the great day, Mat. 25. Cast the unprofitable Servant into utter darkness, there shall be weeping and gnashing of Teeth. But those mine enemies, who will not have me to reign over them, bring them hither and slay them before me, *Mat.* 22. 12, 13. Friend, how camest thou hither, not having a wedding Garment? and he was speechless: then said the King to the servants bind him hand and foot, and take him away, cast him into utter darkness. Labour to be ready for the great day.

3. Direction. Get Faith and Repentance sown in thy heart, or else thou shalt never be accepted or justified by the blood of Christ: without Faith it is impossible to please God, and without Repentance no Salvation. Oh make not a light matter of sin and misery, lest thou be pressed by them into infernal flames, but Repent from the bottom of thy heart, and be grieved for this, that thou didst not repent sooner: turn to the Lord with thy whole heart, & let God be in all thy thoughts,

then

then he will pardon and pass by all your in-
quities, and receive you graciously, & prese
you as pure and spotless before the Throne
his Father, & then you shall be taken into h
imbraces, and have his Banner of love spre
over you.

4. Direction. Let it be ẏ daily care of yo
souls to mortifie fleshly desires, and overcom
the world: fleshly desires, & carnal self, wi
draw you of from God. This therefore mu
be the earnest work of thy life, to subdue th
flesh, & to set light by this world & resist the d
vil ẏ would destroy thee: Live loose from a
things in this world, if you would be read
for another world, you must not live after t
flesh, but mortifie it by the spirit; Rom. 8. 1
If you would be accepted in the last day, & b
able to give up your account with joy, th
must be the course of your life; then he hat
promised to receive you graciously and to tak
you into his everlasting Rest.

5. Direction. As you renew your Life, s
daily renew your repentance, & do all you
works, as men that must be judged for them
at the last day: O ẏ you would remembe
when temptations are upon you! how careful
you should be of your words and thoughts, i
you seriously remember you must be judge
for what you have done, and give an accoun
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or every talent received, certainly you would not be so vain; so carnal, and so dead to the things of God, were you fully convinced that you must answer for all, were God in all your thoughts, the devil would be under foot: Oh that poor miserable souls would, before it be to late, lay to heart these things, and remember what they are born for, and what will be the issue of an ungodly, careless, unrepenting life.

6. Direction. Be in this vigilent and obedient course, that with confidence you may rest upon God as a father, and upon the promise of acceptance, and remission, through the merits and intercession of Jesus Christ; Look up in hope, to the glory that is set before you: serve not droopingly, but with love, and joy, & filial fear; get into communion with the Saints, like heed you be not excluded by your unworthy walking, lest you be cast out of ye presence of Christ & his Saints for ever. And that I might draw to a conclusion, I would say to your sinners, judgment is near, be prepared, lest you bewail whent is to late. O ye ye Lord would open your eyes, & turn you to himself: when ye judgement day will not be dreadful to you: then your Saviour whom you have obeyed, will not condemn you, but if you will be obstinate, when ye Lord Jesus Christ is revealed from Heaven, with his mighty Angels

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in flaming fire, taking vengeance on the
who know not God, & obey not the Gospel
our Lord Jesus Christ, you who have re
sted his will, shall be punished with everl
sting destruction, from the presence of ꝑ Lo
when the day of the Marriage of the Lam
comes, & ꝑ reception of ꝑ Saints into Glo
then you who are not prepared for ꝑ Bri
groom; the door shall be shut against you,
though you cry: Lord, Lord, open to us,
shall be repulsed with a verily I know you n
when others long, hope, & wait for comfo
then shall you fear and tremble at the
membrance of it. And oh that the words co
tained in this little Book, might move so
poor soul to a serious view of their lives
conversations, whether they are those to wh
ꝑ Lord will say: Woe to you wicked, you
receive the fruit of your doings, ꝑ you may
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your departure is at hand, you may be ab
look back on the good fight you have fough
ꝑ course you have finished, & ꝑ faith you
kept, & may confidently conclude, ꝑ hen
forth there is laid up a crown for you of ri
teousness, which ꝑ Lord Jesus Christ ꝑ J
shall give you at ꝑ last day, & not to you o
but to all them who love his appearing,
you may be able to say: even so, Come
Jesus come quickly: *Amen.*

FINIS.